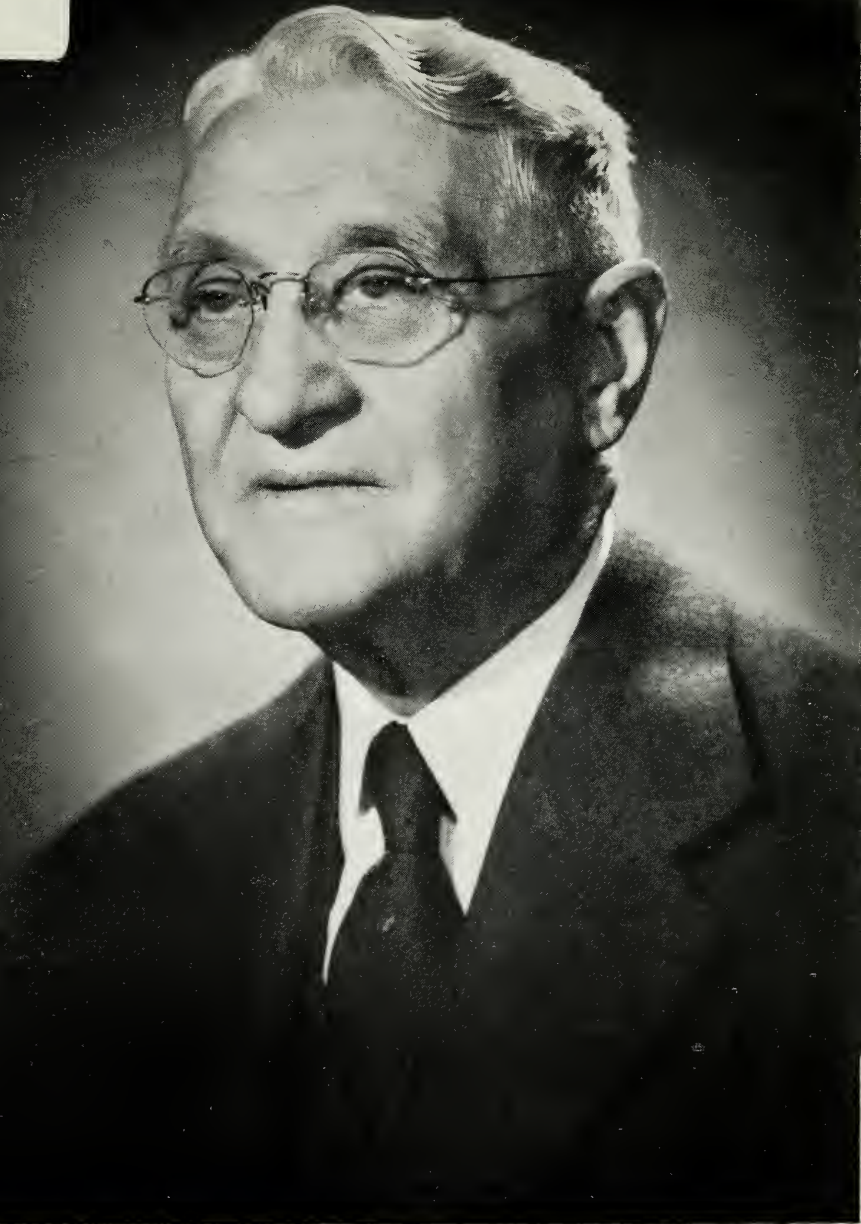


May
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MILLENNIAL STAR

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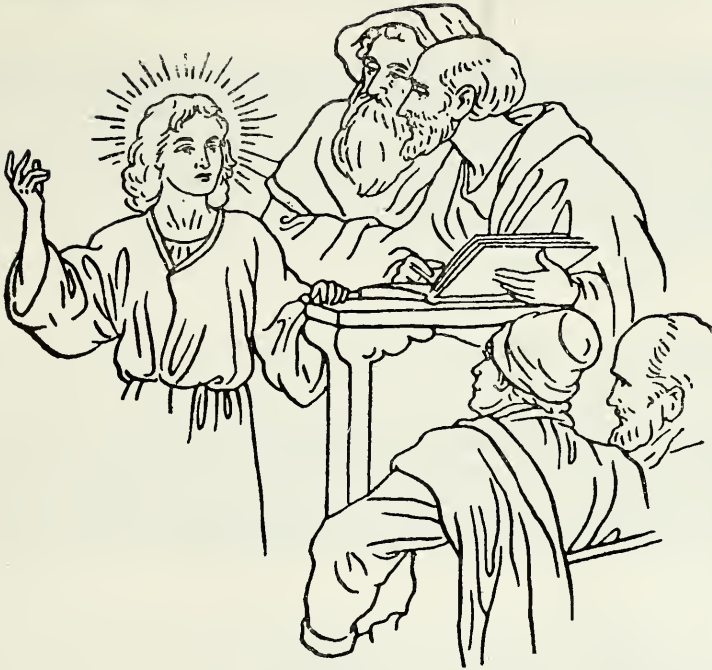
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“ . . . and they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye have sought me? Wist ye not that I must be about my Father’s business? . . . And Jesus increased in wisdom and stature, and in favour with God and man.”

Luke 2:46-52

Editorial — Notes on the Gospel

I read the scriptures and discover that the Lord's plan for man whereby man can gain eternal life is of great antiquity. The fact that the Lord offered this plan to Adam and his immediate posterity, to Abraham and his posterity, and to Moses and the children of Israel, and to mankind when the Saviour of the world came to live among men as a mortal being, I accept as evidence of the Lord's unchanging, eternal love for mankind and of His desire for us to come back home to live with Him.

* * *

Nearly two thousand years have come and gone since the Gospel was restored in the time of the Saviour so that men could have the means of finding their way back to their eternal home. In the course of these 20 centuries men have fumbled and stumbled their way into a sorry plight. Many times through the ages men have brought their civilisations to the brink of death through waywardness, stupidity, greed and the neglect and resistance to the plan of the Lord. One cannot read Professor Toynbee's **Study of History** without being overwhelmed with a sense of the stupidity of men and the patience of God.

* * *

Two doctrines help me to understand why the Lord lets men get into this sorry plight and leaves them to suffer it out. One is the doctrine of grace and the other the doctrine of free agency. The doctrine of grace helps me to understand the great enduring patience and love of God for man. The doctrine of free agency tells me that it is the Lord's will and plan that only as men have the right and power to choose for themselves and are never compelled to choose what the Lord desires for them, will men grow in the capacity to choose and ultimately be worthy and able to govern their own affairs. These doctrines help me to understand that God will "force no man to heaven." It is His plan to give us ample opportunity to develop the power to choose. If He were all the time rescuing us by supernatural means from the consequences of our stupidity and our own bad choices, we would never learn the better way.

A person who becomes interested in the Gospel of our Lord and Saviour, Jesus Christ, finds in it something which promises to satisfy some heart's desire. Greatly blessed is the person whose study of the Gospel has increased his love for the Lord Jesus Christ, and for His Father. If it has increased his desire to be worthy some day to live with Them, blessed is he. Happy is man who hopes some day to be "chosen" to be one of the allies of the Lord in carrying out Their purpose "to bring to pass the immortality and eternal life of man."

The Lord loves us in spite of our stupidity and our unworthiness. The greatest modern evidence of the persistence of His love for mankind is the fact of the restoration of the Gospel of our Lord and Saviour Jesus Christ. Once again God has spoken to man from the heavens and in a way consistent with His traditional, unchanging way—through His prophets. His modern prophet of the restoration was Joseph Smith and his successor prophets, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith, and David O. McKay, and their associates the members of the Quorum of the Twelve Apostles, of the Church of Jesus Christ of Latter-day Saints.

And that brings us right down to the year of our Lord, 1953.

* * *

The Lord out of the abundance of His love for His children has spoken to them again. He has sent us again the keys to open the door to the kingdom of God. He tells us that the door to His kingdom is through baptism and that to be worthy to enter by that door, we must repent of our sins. Having done this, we are worthy and ready to enter and when we step across the threshold of baptism, we gain remission of sins and then the baptism of the spirit, the gift of the Holy Ghost.

We err, if we expect that once we are into the Kingdom of God progress is automatic. The Kingdom is a school of many progressive "forms." We shall "sit" for many "examinations." We should pass many of them. We may fail some. The principle of repentance offers us a chance to try again. As long as we can and will repent we shall grow. Forgiveness for past wrongs is available, but we must not repeat the old mistakes. There is no progress in that.

* * *

Countless opportunities are offered us in the Church and Kingdom of God to develop our talents and to perfect ourselves. If we are diligent and not slothful, we will apply ourselves consciously to our schooling and not waste our time. We are small and we need to be so much larger to be qualified and worthy of advancement in the Kingdom of God.

A. Hamer Reiser

On a little service station away out on the edge of a desert there hangs a shingle bearing this strange legend: "Don't ask us for information. If we knew anything we wouldn't be here."

Some of us could very well take a tip from an acrobat. He turns a flop into a success. Instructor

A Biographical Sketch

ALBERT E. BOWEN* Quorum of the Twelve

A Lesson from One Man's Life

We present this story of him not so much for his sake—although his record richly deserves it; but we present it, as he would have us do, for the counsel and comfort and encouragement of a generation of young people who are wrestling with difficult days.

If we shall look into the hearts and lives and faith and courage and conviction of these two, David and Annie Shackleton Bowen, who found one another on the new frontier, and who married and reared ten children in a log cabin on a frontier farm, we shall find emerging a composite portrait and shall begin to see something of the materials that have gone into the making of an uncommon man—Albert Ernest Bowen, who arrived on the family scene on the last day of October 1875, at an obscure and unpromising outpost, Henderson Creek, near Samaria, Idaho, as the seventh child of the family.

Faith and work and frugality were the family fare on the farm on which he was reared. He learned about the real values of real things and of the toil it takes to bring them into being. He learned about wrestling with nature for the family food. Spending-money was almost unknown, but wheat from the family bin served many purposes—as food, and as a medium of trade for such essentials as were available.

As a boy of about ten years he home-stayed one hard winter in Star Valley with his eldest brother, John, a winter in which they lived mostly on venison. Hard work, serious purpose, honour, and an earnest awareness of life's obligations and opportunities were all part of his early discipline and teaching and training.

During the years of his youth, an insistent yearning for knowledge had somehow filtered through, from his mother's influence and others, and as he neared the age of twenty, at his own request and following a family council, his father drove him to Logan to attend Brigham Young College, where he was soon followed by his older brother Charles. As he entered this era of his life, he has often described himself as the greenest of the species of "country cousins." Since he had received no previous high-school opportunity it was necessary for him to complete his high-school work along with college courses. But it was not long before his real worth, his capacity for concentration, his willingness to work brought results. His appreciation of privileges that had come to him with an insatiable love for learning led him successfully through a college career that culminated in his receiving an A.B. degree from Brigham Young College in 1902, with distinction and high honours. Meanwhile, he had become a part-time member of the Brigham Young College faculty with the opportunity to teach as well as to learn.

Some would say that this was already a late start, since he was nearing twenty-seven years of age, unmarried, and uncommitted to any career. But, what follows could offer much encouragement in many ways to the youth today who are discouraged by the delays of life.

He had met Aletha E. Reeder of Hyde Park, Utah, whom he married immediately following graduation. This might have seemed the time for settling down, but he accepted the call that came to serve the Church as a

* Improvement Era, November, 1952, p. 792. Richard L. Evans.

Henry Smith

missionary in Switzerland and Germany. For this he left his young wife, who herself was full of faith, and who, with small earnings, helped to keep him on his mission. The record shows, and his companions testify, that he did his work with the thoroughness and devotion and earnestness of purpose with which he has done everything in life.

The more than two years that he remained in the mission field would bring him near to the age of twenty-nine (mentioned again for the encouragement of those who are impatient with the seeming interruptions and delays of life). Upon his return home he was sought after and accepted a position on the faculty of Brigham Young College at Logan. Here he served as a successful teacher who touched the hearts and helped to bring a wholesome hunger to the minds of the young people who came within the sphere of his influence.

But soon there came a sudden and severe sorrow and loss in his life. In 1905, in giving birth to twin sons, Albert R. and Robert R., their young and lovely mother died. With this sorrow and this added responsibility, the career he was carving out for himself was much more difficult but not deserted. With the kind of fixed purpose and determined courage for which he has been known for some three-quarters of a century, Albert E. Bowen entered the Chicago School of Law in 1908. His intended destination when he left for the East was Harvard, where he planned to pursue the study of history and to follow the teaching profession. However, during a stopover in Chicago he met Dean Hall of the Law School of the University of Chicago, who was impressed with the young man from Utah and persuaded him to stop and study law at Chicago.

Brother Bowen finished at Chicago in 1911 with the degree of Doctor of Jurisprudence and with added honours as one of the three members of his class to be elected to the Order of the Coif, a distinguished legal fraternity for those who excel in the study of law.

Let it be noted here that he was then

nearing thirty-six. Let it also be noted (for the sake of young people who feel that they have lost hopelessly much of their lives if they don't have their preparation and training in their teens or twenties) that a late start may be a great beginning—if the elements of earnestness and industry are included.

Eleven years after the death of his first wife, Brother Bowen met and married Emma Lucy Gates, a great artist in her own right. She kept for him a home of unusual interest and activity where distinguished company came and went, where there was culture and a love of learning and a buoyant appreciation of the finer things of life as well as an abiding faith in its ultimate objectives. He found pride in and appreciation for her notable career, as she found pride in and appreciation for his quiet and capable distinction. Together they reared and taught his two sons who filled missions where their father had filled his mission and who have followed in his footsteps in the legal profession.

He has been a trusted professional counsellor to whom people have opened their hearts with their most intimate personal problems, knowing that his judgment would be considered and that their confidences would be kept. One of his great qualities and characteristics has been the keeping of confidences. Friends or clients could place in his hands the most delicate and difficult things affecting their lives and their fortunes without fear of any betrayal of trust or without fear that even an inadvertent utterance would expose their problems or position.

Normal working hours had no meaning for him. He expected and took little surcease from labour. He pored over the problems of his clients at the office and at home far into the hours of the night, and made a practice of being always early at the office.

In court and out he has been tenacious for truth and deliberate in judgment and stubborn in his insistent search for facts. No man ever rushed A. E. Bowen into a hasty decision or into speaking a loose sentence or a rash word. His opponents may have been

exasperated by his deliberateness at times, but they always respected his appraisal of actual evidence and his ethics and honour and honesty, for when he has said that something was so, it has been because he has long considered it and believed it to be so. These and other qualities won for him an enviable eminence as a trial lawyer as well as a valued counsellor in corporate and personal problems.

In all his professional and civic service and in all his personal and family activities and obligations, he has never lost sight of the faith of his fathers, which is his faith and which has provided the moving power and unswerving objective of his life. Always he has had the courage and the wisdom to keep his life well-balanced and to reserve some of his time and means to the service of his Father in heaven. Always he has been actively identified with the purposes and organisations and activities of the Church. His own childhood was filled with its faith and influence. His missionary service came at a difficult and inconvenient time—but with him there was no turning back.

He served as superintendent of the Cache Stake Sunday School for four years before coming to Salt Lake City. He served in the cause of the Religion Classes and served some twelve years as a member of the general board of the Deseret Sunday School Union from which important position he was released to become general superintendent of the Young Men's Mutual Improvement Association in 1935, succeeding President George Albert Smith. Those who sat on that board under his leadership, testify of his dignity, ability, faithfulness, forth-rightness, and considerate concern for all the problems and all the people—and of the sincere affection in which he is held by his associates.

His next move in Church service was his call to become a member of the Council of the Twelve Apostles in April 1937, to which position President Grant called him at his office one conference morning with virtually no notice. Notwithstanding it meant the closing of a beloved legal career, again for him

there was no turning back. Few who heard it will forget the simple eloquent utterance with which he responded to that call on that conference morning over fifteen years ago—an utterance of less than five minutes, which gave evidence of an impressive outpouring of restrained power, of devotion and sacrifice and faith and conviction uttered with an unforgettable impact in a few choicely chosen words.

He has since served the Church in innumerable ways: in the Welfare Programme (for which he wrote a course of study), in the field of education; in business, in legal matters, and his wise counsel has been felt on a wide front. A series of radio talks he gave has become a valued book: **Constancy Amid Change**. And he himself has become beloved, respected, and appreciated throughout the wide reaches of the wards and stakes and missions.

As to some personal impressions: Albert E. Bowen has a rare and wonderful humour, not overdone, but in the tenseness of meetings and in private conversation and company the incisive thrust of his sharp, quick comment is likely to clarify confusion, and to bring the discussion back to its real point and purpose, often to be followed by tension-relieving laughter. And it is not a common or a "canned" humour—not the telling of other people's stories—but his own succinctly suitable observations.

On first knowing, or on insufficient knowing, some may assume that he is formal and even formidable, but under this gentlemanly formality and sincere reserve are a warm affection and an understanding heart, and even at times a wistfulness. Sometimes when he has been particularly discouraged with some situation or disillusioned by some set of circumstances, he has been heard with wry half-humour and half-seriousness to say, "Sometimes I wish I had never left the farm."

He is a princely and an uncommon man, who has shown the strength and accomplishment of a steady, straight, consistent course, and his career is an encouraging example to those who are willing to work, who are tenacious for

—continued on page 118

Elder ADAM S. BENNION

Called to the Apostleship

Dr. Adam S. Bennion, 66, a member of the Sunday School General Board and the Church Board of Education and prominent Salt Lake City business executive, was named a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints on April 6th.

The name of Elder Bennion was presented for sustaining vote of the 123rd Annual General Conference assembled in the Salt Lake Tabernacle. He was named to fill the vacancy which existed since the death last November of Elder John A. Widtsoe.

Authorities Sustained

The General Authorities, general officers and auxiliary leaders were presented to the conference for the sustaining vote of those assembled by President J. Reuben Clark Jr.

The appointment of Elder Bennion brings into the presiding councils of the Church one whose life has been prominently devoted to education, business, civic and political activity and who has been much in demand throughout the West as a public speaker.

He was active in various educational responsibilities including service as Church commissioner of education from 1910 to 1928 when he left this field and entered actively into the business world. His first business position was with the Utah Power and Light Co. as personnel director. In 1934 he was made assistant to the president and a few years later became vice-president, which position he now holds.

Born in Taylorsville

The new Apostle was born in Taylorsville, Utah, December 2nd, 1886. He attended the public schools of the county and graduated in 1908 from the University of Utah with an A.B. degree. The following year Elder Bennion did postgraduate work at the U. of U. and then from 1909 to 1911 was an instructor in English in the L.D.S. High School of Salt Lake City.

The following year he received his

master's degree at Columbia University, and then in 1912-13 was head of the English department of the Granite High School. From 1913 to 1917 he was principal of Granite High School, but did postgraduate work at Chicago University in the summer of 1916.

Heads Church Schools

In 1919 Elder Bennion became superintendent of Church schools, which position he held until 1927. During this time he served two years, 1920 and 1921, as professor of education at the Brigham Young University in Provo, Utah. He also did graduate work at the University of Utah in 1921-22 and the next year at the University of California from which he received his Ph.D. degree.

In addition to his professional teaching career Elder Bennion has long been prominently active in Church service. His first service was in the superintendency of the Taylorsville Sunday School from 1904 to 1907, and he taught in the ward M.I.A. From 1907 to 1915, except during absence for education, he was in the Granite Stake Sunday School superintendency. His appointment to the Sunday School General Board was made in 1915 and he has served continuously in this assignment.

Elder Bennion also served as a member of the Church Religion Class General Board.

The new Apostle has been a member for many years of the Church Board of Education, of which he is an executive Committee member. He is also on the executive board of the Brigham Young University board of trustees and the Church seminary system.

Elder Bennion was married to Minerva Young of Salt Lake City, a daughter of Brig. Gen. Richard W. Young. This marriage took place September 14th, 1911, in the Salt Lake Temple. The couple are the parents of five children.

Henry A. Smith

Deseret News, April 6th, 1953



THE STRENGTH OF THE MORMON POSITION*

Upon the pinnacle of the Temple in Salt Lake City, there stands the gilded statue of an Angel, in the act of sounding a trumpet, symbolising the restoration and proclamation of the Everlasting Gospel, in fulfillment of the Scripture which says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come."—Revelation 14:6-7.

Early Christian Annals

History, tinged with tradition, affirms these to be the circumstances under which those words were uttered: The Saviour had chosen Twelve Apostles, and had commissioned them to go into all the world and preach the Gospel to every creature. Obedient to the divine mandate, they had gone forth, and within fifty years had lifted the Gospel standard in every considerable city of the Roman Empire, which then had sway over the known world. One by one the Apostles had been taken: James was slain with the sword at Jerusalem, Peter was crucified, and Paul beheaded at Rome; all had suffered martyrdom

for the word of God and the testimony of Jesus—all save one, concerning whom Peter had inquired: "Lord, what shall this man do?" And the Saviour, answering, had said: "If I will that he tarry till I come, what is that to thee?" (St. John 21:21-22.)

Modern revelation confirms the ancient tradition that John, the beloved disciple, did not die, but obtained a promise from the Lord that he should remain upon earth, not subject to death, and bring souls to Him. He was to "prophesy before nations, kindreds, tongues and peoples," and continue till the Lord came in His glory. (Doctrine and Covenants, Section 7.) An attempt was made upon John's life, but it proved ineffectual. He was thrown into a cauldron of boiling oil, but escaped miraculously.

John on Patmos

In the ninety-sixth year of the Christian era, this man was on the Isle of Patmos, in the Aegean Sea. Patmos was the Roman Siberia. To that desolate place the Empire banished its criminals, compelling them to work in the mines. John was an exile for the Truth's sake. But the Lord had not forgotten His servant, though men had rejected him and cast him out. The Heavens were opened, and he was

* The article first appeared as a tract by Elder Orson Whitney. It is reprinted here because its message is as good now as it was when first printed, and in the light of most recent world events, the position of the Church seems more secure and divinely inspired than ever before.

A.S.

shown many things pertaining to the future. He foresaw the apostasy of the Christian world, its departure from "the faith once delivered to the saints," the "falling away" foretold by the Apostle Paul (2 Thes. 2:3). But John also looked forward to a time when that faith would be restored, and when the hour of God's judgment would come. The dead, small and great, would stand before the Great White Throne, and be "judged out of the things written in the books," every man according to his works. (Rev. 20:11-13.)

Joseph Smith

To the Latter-day Saints, these are the days of that predicted restoration, and Joseph Smith was the divinely appointed agent for bringing back the Everlasting Gospel. Who was this Joseph Smith? He was a farmer's boy, born among the mountains of Vermont, December 23rd, 1805, but living with his parents in the back-woods of western New York, when his career as a prophet began. He had been much exercised upon the subject of his soul's salvation, a religious revival having recently occurred in his neighbourhood. The ministers of the various sects united in calling upon the people to repent: each one urging them to join his particular congregation, and disputing among themselves upon points of doctrine and authority. The situation bewildered the boy, who was an honest seeker after light, anxious to know the true Church, in order that he might join it. One day while reading the Scriptures, he chanced upon the following passage:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Profoundly impressed by these sacred words, he resolved to test the promise by asking from God the wisdom of which he stood in need. With that object in view, he retired to the woods near his father's home, and knelt in prayer. No sooner had he begun to pray, than he was seized upon by a power which filled his soul with horror and paralysed his tongue so that he could no longer speak. So terrible was

the visitation, that he almost gave way to despair. But he continued praying; for there are two ways of offering prayer—"orally and in secret." He had been praying orally, but could not now supplicate in that manner, being unable to move his lips. Yet he continued to pray—with "the soul's sincere desire"; and just at the moment when he feared that he must abandon himself to destruction, he saw, directly over his head, a light more brilliant than noon-day. In the midst of a pillar of glory he beheld two beings in human form, One of whom, pointing to the Other, said: "This is my beloved Son, hear Him."

As soon as the Light appeared, the boy found himself delivered from the fettering power of the Evil One. When he could again command utterance, he inquired of his glorious visitants which of all the religious denominations was right—which one was the true Church of Christ? To his astonishment he was told that none of them was right; that they had all gone out of the way, and were teaching for doctrine the commandments of men. The Lord did not recognise any of them, but was about to restore the Gospel and the Priesthood and establish His Church once more in the midst of mankind.

This was Joseph Smith's first vision and revelation. It came in the spring of 1820, when he was a few months over fourteen years of age. The greater part of this wonderful manifestation was the part that did not speak, the silent revealing of God as a personage; a truth plainly taught in the Scriptures (Gen. 1:26, 27; Phil. 2:5-8; Col. 1:13-15; Heb. 1-3), but ignored or denied by modern Christianity.

Three years later the youth received a visitation from an Angel, who gave his name as Moroni, the same who is represented by the statue on the Salt Lake Temple. This Angel announced himself as the last of a line of prophets who had ministered to an ancient people called Nephites, a branch of the house of Israel—not the Lost Tribes, as is often asserted, but a portion of the tribe of Joseph. They had crossed over from Jerusalem about the year 600 B.C.,

and, with a remnant of the tribe of Judah, which joined them later, had inhabited the Americas down to about the beginning of the fifth Christian century. At that time the civilised though degenerate nation was destroyed by a savage faction known as Lamanites, ancestors of the American Indians.

The Book of Mormon

The Angel showed to Joseph where a record of the Nephites had been deposited, and subsequently delivered it into his hands, with interpreters, Urim and Thummin, by means of which the youth translated the record into English and gave to the world the Book of Mormon. It was so named for its compiler, the Nephite prophet Mormon, whose son and survivor, Moroni, had buried the metallic plates containing it in a hill, where they were found September 22nd, 1823. The Hill Cumorah, called "Mormon Hill" by the present day inhabitants of that region, is between Palmyra and Manchester, in the State of New York. For their belief in the Book of Mormon, the Latter-day Saints are termed "Mormons," and their religion, "Mormonism."

This book tells how the Saviour, after His resurrection, made Himself known to the Nephites—the "other sheep" referred to in John 10:16—and organised his Church among them, after the pattern of His Church at Jerusalem. Choosing twelve special witnesses, He gave to three of them the same promise that He had given to the Apostle John—that they should remain upon earth, superior to death, and bring souls to Him. He prophesied concerning America, the Land of Zion, the place for the New Jerusalem, a holy city to be built by a gathering of scattered Israel prior to His second coming. The Nephite record, containing the fulness of the Gospel as delivered to that ancient people, is a history of this chosen land and a prophecy of its future. It predicts the great work introduced by the Latter-day Prophet, a work so marvellous in some of its phases that most men reject it, deeming it a fable.

But the Christian world, with the Bible in its hands, should have been prepared for something of this kind.

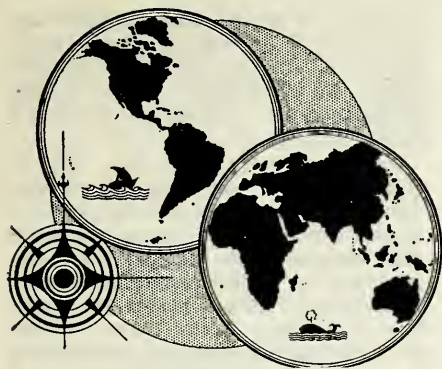
The Hebrew seers prophesied concerning it. Isaiah foretold "a marvellous work and a wonder," declaring at the same time that the wisdom of the wise should perish, and the understanding of the prudent be hid; meaning, evidently, that human sagacity and worldly knowledge would stand confounded before it. That prophet, speaking in the name of the Lord, gave as the reason for such an innovation: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." (Isaiah 29:13,14.) A brief yet comprehensive description of the state of the religious world at the time of the advent of "Mormonism."

Divine Authority

While the Book of Mormon was in course of translation, John the Baptist, as an angel from God, conferred upon Joseph Smith and his scribe, Oliver Cowdery, the Aaronic Priesthood, which holds the keys of outward ordinances and ministers in temporal things. Subsequently the Melchizedek Priesthood, holding the keys of spiritual mysteries, and including the Aaronic as the greater includes the less, was conferred upon them by three other heavenly messengers—the Apostles Peter, James, and John. Thus empowered, the two young men, with four associates, organised, on April 6th, 1830, the Church of Jesus Christ of Latter-day Saints. This event took place at Fayette, Seneca County, New York.

Thus was restored the Ancient Faith, with the powers of the Eternal Priesthood, the delegated divine authority that enables men to act as God's representatives, and without which no man can lawfully administer the sacred ordinances of the Gospel. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Thus was re-established the true Church of Christ, and the prophetic Ensign lifted for the gathering of scattered Israel (Isaiah 11:12); an event preparatory to the Saviour's second coming.

To be continued



NEWS BRIEFS

LDS EXPENDITURES CLIMB TO \$46 MILLION FOR '52

Cash expenditures of the Church of Jesus Christ of Latter-day Saints for the calendar year 1952 totalled \$46,526,179, an increase of more than \$6 million over the total for the previous year and an increase of more than \$11 million over 1950 total.

The expenditures were shown in a statistical and financial statement submitted by the First Presidency to the opening session of the 123rd annual conference Saturday morning in the Tabernacle and read by Joseph Anderson, clerk to the conference.

Fund Total Source

The grand total was made up of \$23,518,135 expended from the church general funds and \$23,008,044 in expenditures originating in the stakes, wards, missions and other agencies, which were covered by collections and contributions rather than tithing.

Orval Adams, chairman of the auditing committee, reported that the church was out of debt and that receipts for 1952 were in excess of expenditures.

Major Increases

Functions showing major increases over the previous year expenditures included operation of missions, schools and seminaries, construction and repair of meeting houses and other buildings.

A summary of the expenditures from the church general funds follows:

Administrative (all of which is covered by non-tithing income)	\$1,214,665
Stake, ward and branch administration and maintenance..	9,516,508
Missions and missionary work	4,601,826
Temples Outlay	
Temples	689,418
Welfare	1,573,803
General building and grounds	1,109,266
Schools and educational activities	3,674,086
Genealogical Society	811,581
Other items, such as taxes and contributions	326,980
Summary of expenditures covered by collections and contributions other than tithing:	
Building, repairs and purchase of sites	\$8,041,097
Stake, ward and mission maintenance, including auxiliaries' recreation expense ...	4,600,088
Assistance to needy from fast offerings	1,714,202
For acquisition of storehouses and welfare programme budget production projects ...	822,198
Missionaries' Aid	
Assistance to missionaries from ward and stake contributions	210,661
Operation of Primary Children's Hospital and auxiliary boards and temples	332,941
Educational institutions from tuition and dormitory income	3,733,270

NEWS . . .

Hospital (in addition to sums paid from tithes)	32,485
Auxiliaries (from various business income)	1,365,672
Temples (from clothing and other receipts)	154,155
Deseret Industries	717,660
Welfare production projects . .	1,283,615

Welfare Programme

Cash expended in the welfare programme, all included in the above summaries, amounted to \$3,670,208. Commodities with a value of \$1,073,659 were distributed, making a total distribution under the programme of \$4,743,867.

Distribution of commodities from the Bishop's storehouses amounted to 6.5 million pounds of food and 360,000 items of household supplies. During the year, a total of 37,649 persons in the United States and Canada were assisted.

The Deseret Industries had an average of 289 persons working and 64 per cent of these were handicapped.

Deseret News, April 4th

FIRST PRESIDENCY RELEASES PLANS OF SWISS TEMPLE

An approved architect's drawing of the proposed new Temple to be erected in Berne, Switzerland, by the Church of Jesus Christ of Latter-day Saints has been released for publication by the First Presidency.

The elevation plan shows an attractive single-spired building in a beautiful setting with forest in the background.

In releasing the plan President David O. McKay announced that the Church would like to start construction on the building sometime this summer and all effort is directed toward that objective. The plans will be forwarded immediately to Switzerland to secure approval of the Berne building commission. At the same time the Church will apply for permission to close a road which runs through the centre of the seven-acre plot purchased for the Temple.

The Berne Temple site was selected by President McKay during his visit last June to the European Missions.

President McKay explained at his office that there are many people in

countries of Europe and Australia who will never be able to go into a temple unless the Church builds temples in their lands. "There are many of these people who are worthy to do temple work," he said.

President McKay indicated that by building smaller buildings and having more of them, a greater number of people will be served. It is estimated that the cost of the Temple in Switzerland will be approximately £125,000.

Edward O. Anderson, Church architect, is designer of the Berne Temple. He is currently in Los Angeles directing the erection of the temple there.

A study will be made of available material in Switzerland before decision is made as to the type of construction to be used in the Berne Temple.

Deseret News, April 4th

1,189,053 MEMBERS COUNTED IN NEWEST CHURCH CENSUS

Membership of the Church of Jesus Christ of Latter-day Saints at the end of 1952 was 1,189,053 compared to 1,147,157 at the end of the previous year.

The membership total was shown in a membership and social statistical report presented to the opening session of the 123rd annual conference.

Number of stakes was 202 compared with 191 the previous year and of wards, 1,565, compared with 1,491 the previous year.

Children blessed in stakes and missions numbered 43,114; children baptised 25,896, and converts baptised in stakes and missions, 16,823.

Number of missionaries in the missions during the year was 2,897, a sharp drop from the 5,065 at the end of the previous year.

The social statistics showed a church birth rate of 39.34 per thousand, up more than two points from the 37.81 rate the previous year and a death rate of 5.85, substantially the same as the 5.93 of the previous year.

The marriage rate declined slightly from 9.01 in 1951 to 8.98 in 1952.

Deseret News, April 3rd

NEWS . . .

Genealogy in Britain MISSION HAS 75 ACTIVE ORGANISATIONS

Outstanding achievement in genealogical work and temple activities has just been reported by the British Mission.

Sixty-nine of the 75 branches of the mission have genealogical organisations, the annual report discloses.

Because of the mission activities, 2,317 names have been sent to the temples of the Church for ordinance work.

Members of these branch societies have also specialised in copying cemetery inscriptions. This resulted last year in a total of 16,649 names being copied, recorded, and sent to the Church Genealogical Society Library in Salt Lake City.

A Decided Impetus

"Our grand totals show a decided impetus in the work," James R. Cunningham, British Mission genealogical supervisor reports. "This increase is, chiefly, I believe, because of the plans for the temple in Berne, Switzerland.

"From the totals of our mission report, we find that 245 families are working on Books of Remembrance projects; also that 436 families are engaged in research.

"There were 470 branch meetings held with 116 committee meetings, presided over by 159 officers. Eighty-eight Sunday evening programmes were carried out in the mission.

Book of Remembrance

Continuing, Elder Cunningham writes, "We find the Book of Remembrance programme ideal here in the mission, especially where saints are living far from an organised branch and, therefore find it difficult to attend personally.

"Of course the Book of Remembrance work is the ideal in this situation, as the saints can work on this in their homes and so retain the spirit of the Gospel. This falls in line with the programme being instituted by President A. Hamer Reiser of "Home Packages of the Gospel" for saints who cannot attend regularly in the branches.

PAY TITHES HONESTLY, BISHOP WIRTHLIN SAYS

If you pretend to pay tithing, pay it like an honest man, Bishop Joseph L. Wirthlin, presiding bishop of the Church, counselled during Sunday afternoon's session.

He said the Old Testament prophet Malachi has promised blessings to the tithing payer.

Bishop Wirthlin said he couldn't promise that the person who pays tithing with the idea of getting temporal blessings will receive them. But he reminded members of the words of Malachi:

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing there shall not be room enough to receive it."

Old as Lord's Work

Bishop Wirthlin said the law of tithing is just and equitable, that the amount is fixed by the Lord Himself. He said tithing is as old as the Lord's work itself, that Abraham paid tithes on his crops and herds, that it was the practice during the days of the Saviour.

What is tithing?

"It is one tenth of the wage earner's full income. It is a tenth of the net income of the farmer, professional man or business. . . . It is one tenth of the produce raised by the farmer to sustain his family," Bishop Wirthlin said.

He added that some members of the church mistakenly compute their tithing on take-home pay as if the taxes withheld by their employer were of no benefit to them.

Business Income Slight

Bishop Wirthlin said another source of Church income which has caused curiosity and speculation is the Church's commercial operations.

"The commercial income of the church would provide funds to carry the Church only 15 days out of a year. It is an infinitesimal part of total funds."

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PRIMARY WORKERS LAUDED FOR CHILD TRAINING

Deseret News, April 3rd, 1953

Responsibility of the Primary Association of the Church of Jesus Christ of Latter-day Saints to train boys and girls from a very early age to accept their full responsibility and rightful place in the Kingdom of God, was given stress recently in the Tabernacle.

Emphasis on this phase of the programme was given by Presiding Bishop Joseph L. Wirthlin, who addressed the opening general session of the 47th annual conference of the Primary Association. He first expressed his congratulations to the organisation upon the observance this year of its 75th anniversary.

Bishop Wirthlin was introduced to 4,000 mission, stake and general Primary officers and board members by General President LaVern W. Parmley. In her opening remarks President Parmley welcomed the delegates to the conference and appealed for a spirit of loyalty, unity, love and support. She stressed the value of service which leads to a love and knowledge of God.

Bishop Wirthlin cited the large number of mission and stake officers and board members present as evidence that the Primary Association is growing by leaps and bounds. He expressed appreciation of the Presiding Bishopric and all the bishops of the Church for the work of the Primary in training the young boys to become holders of the Priesthood.

He declared the Primary was the only organisation with such a specific responsibility. In this he explained, Primary officers and teachers are co-workers with the bishops of the Church.

"In the hands of the boys of today rests the destiny of this Church," the speaker declared. "The boys of today will be the ward and stake officers and

the General Authorities of tomorrow. Upon them, some day, will rest the leadership of the Church."

In this connection Bishop Wirthlin stressed the great responsibility and opportunity which belonged to the Primary in thus training the boys to assume this leadership. "Out of Primary experiences the boys can lay their plans for the future and for life's ambitions," he added.

Priesthood Stressed

Bishop Wirthlin said he saw in the programme of the Primary Association a parallel in the teachings and influences which prepared the boy Jesus for His great ministry. He told the Primary officers this training was their great responsibility and specific assignment and carries great opportunity. In reference to training boys for the priesthood, Bishop Wirthlin emphasised that priesthood was the most important matter in the Church today, that it does not take second place to any organisation or activity. "If the priesthood functions as it should then all of the organisations and programmes of the Church are as they should be," he said.

The speaker lauded the Primary for its programme of teachings boys and girls to pray. "If taught to pray in their youth, they will have the habit through their lives," he said. "The prayerful boy will never get into trouble, and the spirit of the Lord will guide him in his life." He expressed appreciation for Primary efforts in teaching the youth to know their General Authorities and to become acquainted with this history of the Church.

Teaches Cleaner Life

"Every boy and girl who comes under

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PETTING IS HARMFUL*

A lovely young woman called on her bishop asking for advice. "Is it wrong to pet?" she asked. "The other kids do it, and they try to persuade me to also. But somehow I think it is cheap. Is there something wrong with me, or what? Tell me—is petting wrong?"

The bishop was a wise man. He was the father of several daughters and two sons. He had never tried to live their lives for them. He knew the dangers in that. His children must be strong in and of themselves, so he never did attempt to do things for them that they should do for themselves.

But this bishop believed in what the Prophet Joseph Smith said at one time: "I teach them correct principles and they govern themselves." He told this girl about a talk he once had with his own family.

Having sons and daughters of his own, the matter of necking and petting had come to his attention. And having faced this problem he too had wondered how best to cope with it. In this as in other things, he knew he could not "police" his children, and neither did he wish to do so. But he knew that if they were left in their ignorance to face the dangers in petting, they might get into serious trouble.

He called them all into a little family meeting, and told them he wished to tell them about the dangers of this "back-seat" practice. He told them about the Prophet's statement, and explained that he felt they must govern themselves also, and do so wisely, avoiding the pitfalls which would destroy their happiness.

With all the love and kindness of a father, yet with the courage we all need to fight against destructive practices, this bishop told his family about Alma's interview with his son Corianton. Alma had discussed the enormity of sex sin, and said it was more dreadful than any

other sins except murder and the sin against the Holy Ghost.

The bishop explained that Satan tempts people first with little things, and then later in a larger way, and would have us believe that the "little things" really do not matter; yet he always hopes that these "little things" will grow into larger ones.

The Bishop then made a list of reasons why he considered petting and necking so harmful. Here is his list:

1.—When young people neck and pet, they engage in a practice which stirs up their sex emotions, which in and of itself is dangerous.

2.—Allowed to follow their normal course, necking and petting will end in illicit sex relations. In fact, he said, petting in and of itself is a type of partial sex relation, unlawful, uncalled for, and filled with danger.

3.—The handling of another's body is demoralising in the extreme, and creates a "lust for the flesh" as little else can.

4.—"He that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out." (D. & C. 42:23.)

5.—The practice makes common and unclean that which should be held sacred.

6.—It destroys respect—for yourself, for the person with whom you commit this sin, and for virtue itself.

7.—There is nothing "virtuous, lovely, or of a good report or praiseworthy" in such a disgraceful act.

The Bishop told his sons and daughters that they should value their virtue even more than their lives, and that in his opinion petting was a partial loss of virtue. He told them he would rather see them dead and in their graves—clean—than to live an unchaste life.

One of his sons then asked, "Well,

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* Church News, February 14th, 1953.

HARBOURING OUR HURTS

Richard L. Evans

No doubt the course of history has many times been altered because someone has had his feelings hurt. There are some classic examples that suggest themselves, one such at the siege of Troy with Achilles sulking in his tent. But for every such that has been publicly cited, there are millions more where the lives of people have been blighted, some seriously and some superficially, because someone has had hurt feelings. It is true that there are thoughtless people; cruel people; inconsiderate people; blunt, undiplomatic, roughshod people who often do things the wrong way and who often deal with men the wrong way. Men being as they are, imperfect as they are, so long as we brush up against them, sometimes we are going to have our feelings hurt, even when others don't know they have hurt us. There isn't one of us who hasn't been hurt, intentionally or otherwise. But if too easily we assume a martyr's role, if we nurture and magnify our hurts far beyond their original stature or intent, if we let our lives be blighted, if we withdraw ourselves from fellowship and from activity, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. We have learned that we recover from certain kinds of surgery much sooner if we don't nurse them too long, if we don't sulk an unreasonable time in our tents. We can't stop the course of life or of living just because someone has hurt us. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We commend to all these words from an author unidentified: "In the very depths of your soul dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace come to abide with you." We do ourselves great damage if unduly we harbour our hurts. And we shall find that many of them can better be healed out in the open and on our feet, as can some wounds and some surgery, by not languishing too long in injured inactivity.

Improvement Era, November, 1952

PRIMARY WORKERS LAUDED FOR CHILD TRAINING

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the influence of the Primary lives a cleaner life and is better prepared to accept their rightful place in the Kingdom of God." Bishop Wirthlin said. "Helping children to lay a foundation for a testimony brings them that greatest of all stabilising forces, one that will

lead them on to lives of righteousness and eternal exaltation."

The opening prayer for the session was by Mrs. Reta F. Broadbent, wife of the President of the West Central States Mission, and the benediction by Marguerite Whitney of Bonneville Stake.

Deseret News, April 3rd

ARCHAEOLOGISTS !—

It is possible for you to keep up with the latest archaeological news of the University Archaeological Society of the Brigham Young University by becoming a member of the society or ordering the bulletin. Yearly membership in the society is £1, and this entitles one to the quarterly bulletin. If single bulletins are desired, the cost is 7s. each. Send orders to Elder Brimhall at the Millennial Star office.

District News

SCOTTISH DISTRICT

The highlights of this month have been the Gold and Green Ball and the Genealogical Convention in Glasgow. More than forty people attended at the convention, and the discussion period was unusually interesting.

Airdrie: Airdrie Branch has launched its building fund. The Relief Society held a successful jumble sale.

Aberdeen: Our chapel is nearing completion and we are very pleased with the results. Brothers A. Maxwell and W. Black are now serving as part-time missionaries.

Edinburgh: On Saturday, March 7th, Sister Margaret Fraser of Edinburgh and Brother Philip Green, who was here recently microfilming records, were married in the chapel by District President Frederick Buchanan. We are pleased to welcome Elders McPhie and Dunn to labour here.

Glasgow: It has been a busy month here. The chapel is now redecorated. Our annual bazaar and jumble sale was on March 14th.

HULL DISTRICT

Scarborough Branch: Three of our members have recently joined H.M. Forces: Sister Laura Crosbie, Bros. Gerald Crosby and Peter Scott. Sister (Gran) Barker, aged 74, held three house warming parties—one for adults,

teenages, and children—and everyone had a good time.

Hull: A working party has re-decorated the chapel and social hall, and we are pleased to report a good job well done. The branch offers its congratulations to Brothers R. Thistleton and J. Holmes, who have been called to serve as local missionaries. We wish them every success in their calling.

BIRMINGHAM DISTRICT

General: Conference was held on March 29th, and we were very happy to welcome President and Sister Reiser with their two daughters, and the others who visited with us at this time.

Birmingham: March 21st was a day of great activity for some of the Birmingham Saints who convened at the Chapel for a "Work Project." The garden was dug, a large bonfire lighted and the windows cleaned. We are grateful to Sister Parsons who prepared a wonderful spread for the workers.

On April 11th, the wedding of Fred Dyson and Iris Lane took place at the Birmingham Branch Chapel, President Bailey officiating. The Birmingham Branch M.I.A. Choir made its first public appearance on this occasion under the direction of Bro. George Makin. They sang "Guide Us O Thou Great Jehovah" to the tune "Cwm Rhondda."

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He continued by explaining why the Church is in certain businesses.

The Church went into the co-operative merchandising business during the early days of Utah to protect members from exorbitant prices charged by "those not members of our faith" who owned most of the retail firms," he said.

Wanted Fair Deal

The sole purpose was to guarantee to the saints a fair price.

Bishop Wirthlin said the Church pioneered the founding of the western sugar beet industry to aid farmers having trouble in marketing hay, grain and livestock.

He said the Church went into the radio and television business "so the

voice of the church can be heard over the land."

The presiding bishop said the church had real estate interests in the vicinity of the Temple block to "see that we don't have businesses here derogatory to the atmosphere and spirit of this block."

Aids Buildings

He said a large cattle ranch was acquired in Canada to help people get established in the area and that dividends from the investment have aided in chapel construction and other church activities in the area.

"So our commercial income shouldn't be a matter of curiosity or speculation. The bulk of our income comes from tithing—based on the faith and testimony of members of the church."

L.D.S. Hymns

O MY FATHER

Words by Eliza R. Snow

Music by James McGranahan

O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain Thy presence,
And again behold Thy face?
In Thy Holy habitation,
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near Thy side?

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet oftentimes a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Through Thy spirit from on high;
But until the key of knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, Truth eternal,
Tells me I've a Mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

"O My Father" is considered one of the greatest of all Latter-day Saint hymns because of its unusual doctrinal content.

The hymn was written in 1843, during a period of exciting conditions that finally had their tragic ending in the death of the Prophet and Patriarch.

It was during this period that Zina D. Huntington (afterwards Zina D. Young) was grieved over an unusual circumstance. Her mother, who had died some time before, had been buried in a temporary grave and it became necessary to remove the body to a permanent resting place. Zina was somewhat shocked at this process and asked the Prophet, "Shall I know my mother when I meet her in the world beyond?" The Prophet's reply was, "Yes, you will know your mother there." A firm believer in Joseph's divine mission, Zina D. Huntington was comforted by the promise. From the discussions on the resurrection and the relationship of man to Deity on doubt came the inspiration to Eliza R. Snow for the writing of "O My Father." The poem was finally written in the home of Stephen Markham, and was penned on a wooden chest, the only table available in her meagerly furnished room.

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Can You Answer These Questions ?

Post your answers to your branch president for examination and commentary.

Questions:

1. Quote a verse that tells about God.
2. Name some of God's qualities.
3. Why has the world been unable to understand Him?
4. Tell the story of the vision of Joseph Smith.
5. Why do you believe his story?
6. How can we get and keep the spirit of the Lord?
7. How does obedience help us understand God?
8. Name some of God's commandments to us.
9. Why are you happy to know all these things about God?



Fortunately for the human race the Lord Himself, has upon occasions, given the simple truth to the world respecting that divine being. These enlightening events have taken place from time to time since our father Adam was sent forth from the Garden of Eden to lay the foundation of human society on this earth.

With this absolute, certain knowledge in their possession, men of God proclaimed to the people of their time that God is a personal, living being; not an intangible force; not an energy, not an incomprehensible essence. But that He is a reality, a personal being that is all

powerful; one who sees, speaks, thinks, moves and acts. He is a supreme Intelligence.

When the Saviour came upon the earth He made it clear that He had a Father in heaven whom He, Himself resembled. He prayed to that Father. It was that Father who acknowledged Jesus Christ as the Son and who at the baptism of Christ said, "This is My beloved Son in whom I am well pleased." But strangely enough, the people of that time did not seem to realise the significance of His statement. Tradition and superstition had so blinded the minds of the people that they could not grasp the meaning of the declaration made by the Saviour respecting the personality of God. Only His small following who were touched with the spirit of revelation and inspiration understood. But even they were unable to transmit and perpetuate that firm, definite illuminating thought to those who followed. Ignorance continued to hold sway; men's minds were darkened and the old hopeless debates and discussions were renewed throughout all the ages that followed the birth of Christ, even up to our own time. Who and what that power was and is, whom the children of men in all ages and in all climes instinctively worshipped, remained unanswered until a great historic event in our own time brought back light, understanding and knowledge to the world. That knowledge was not imparted to theologians, scholars or scientists. It did not come through the medium of any established school of thought. It came direct to a humble, unschooled farmer lad. We are all familiar with the first vision of the boy, Joseph Smith.

What that young boy saw and heard upon that glorious occasion in the sacred grove in that one brief moment, dismissed and discarded all the accumulated traditions, superstitions and philosophies of men. It swept away all the uncertainties and the false doctrines

that had misled the world. For He, the living God, the Father and His Son, Jesus Christ, appeared unto this lad and spoke to him so that he knew that they lived, that they were Personal Beings, that they were exalted Personalities. It is upon that one beautiful, eternal fact—that God the Father lives and has a being—that the whole modern Church, the Church of Jesus Christ of Latter-day Saints, is founded. Through the power of testimony, tens of thousands of men and women today declare that they know that God lives, that He is a personal being, that He loves us, that He presides over the affairs of men; and that He, in this day, has established His Church to bring to pass His plan, which is to exalt and save all His children who will obey Him and keep His commandments. That is the message which the Latter-day Saints are today proclaiming to the world; the message which the missionaries take with them as they go into every part of the civilised world. It is the message which has brought consolation, hope and faith to all whose souls have been touched with the genuineness and truthfulness of

that declaration. They declare that God the Father is a personal being, that He and His Son did appear to Joseph Smith, and did authorise him to establish the only true, living church upon the face of the whole earth. He is the God, whom we worship, and whose plan of salvation we are now studying, so that we may know how we may serve Him, how we may prepare ourselves to return into His presence.

Lesson 1—GOD, A PERSONAL BEING **References:**

- The First Article of Faith.
- Joseph Smith's first vision. Pearl of Great Price, pages 47-48.
- A body of flesh and bones. D. & C. 130-2.
- The spirit reveals the truth concerning God. Matt. 16:15-17.
- A living God. Jer. 10:10.
- All nature proclaims Him. Psalms 19:1, Alma 30:44.
- Eternal and all powerful. D. & C. 109:77, 20:17, 76:2, 88:41.
- God is love. 1 John 4:16.
- The righteous will see Him. D. & C. 88:68, 97:16.

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"O My Father" has been set to music by many Latter-day Saint composers. In 1893 it was sung at a funeral in Utah to the tune of "My Redeemer," by James McGranahan, and it created such a favourable impression that it was adapted to the words and to this day it is sung to that melody. Many arrangements have been made for this beautiful song and it is an impressive piece at church gatherings.

Eliza Roxey Snow

Eliza R. Snow was born January 21st, 1804, in Beckett, Berkshire County, Massachusetts.

The Snow family belonged to the Baptist Church but their doors were open to all denominations. The children were very cultured and trained in all of the Christian virtues.

Eliza was baptised on April 5th, 1835. She spent the rest of her life in the service of the Church. She was the first Secretary of the Relief Society when it was organised in March, 1842. Later she served as General President of the organisation for twenty-one years. She also assisted in organising the first Primary, acted as president of the Deseret Hospital, published numerous books, and toured Europe and the Near East.

On December 5th, 1887, in her eighty-fourth year, death claimed this exceptional woman. Funeral services were held in the Assembly Hall, Salt Lake City, and interment was in President Brigham Young's private cemetery in Salt Lake City.

Truly, Eliza Roxey Snow's life was a noble and beautiful one.

Adapted from "Stories of Latter-day Saint Hymns"
(George D. Pyper, author) by Elaine Reiser

BRANCH TEACHING LESSON

MAY, 1953

Article 4: "We believe that the first principles and ordinances of the Gospel are: . . . third, Baptism, by immersion for the remission of sins . . ."

BAPTISM

The scriptures clearly indicate that baptism by immersion is the proper mode. The revealed word of God through the mouths of ancient and latter-day prophets describes immersion as the true form of baptism. When the Saviour went to John to be baptised of him, John forbade Him, but He replied, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," and John immersed Him. (Matthew 3:15.) We read in 2 Nephi 31:5: "And now, if the Lamb of God, he being holy, should have need to be baptised by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptised, yea, even by water!" Explicit instruction is given to the Latter-day Saints on this subject. See D. & C. 20:73-74. One purpose of baptism is for the remission of sins. The subject was fully explained by the Lord to Father Adam. (Moses 6:5, 56, 64.)

In the Holy Scriptures, God gives us warning that our unwillingness to forgive others bars the door against securing forgiveness for ourselves. He declared, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14-15.)

Baptism is the only door through which one can enter the Kingdom of Heaven. To be effective, this ordinance must be performed by one who is clothed with divine authority and properly commissioned. One holding the office of a Priest in the Aaronic Priesthood has the authority to baptise. Baptism makes available the remission of one's sins through the atonement of Christ. It is a covenant with the Lord and necessary to salvation. (3 Nephi 11:33-34.) Children should be baptised when they are eight years of age. (D. & C. 68:25.) Infant baptism is not necessary and the scriptures condemn it. (Moroni 8:11-15.) The ordinance is performed in the name of the Father, Son and Holy Ghost, and the words to be used are given. (D. & C. 20:73.) An important feature of the plan of redemption is baptism for the dead by proxy. This ordinance must be performed in holy temples built for that purpose. Baptism for the dead by proxy opens the way of salvation for those who die in ignorance of the Gospel.

HOME STUDIES

Relief Society Home Study—Suggested Programme for Summer Months

In the four summer months when no lessons are sent in the Relief Society Magazine an opportunity is presented to talk about our Relief Society programme . . . Theology and Visiting, Teacher Message, Work Meeting, Literature and Social Science. The **Millennial Star** will feature articles of interest throughout the coming months.

The summer meetings will afford an opportunity for: rehearsing short plays or skits, learning more hymns or songs, practising with choral groups, reading good books, having book reviews, learning and reading good poetry.

A fifth meeting day might be a special programme—a special day for honouring the older members of the Branch, or having a party for birthdays in the month.

We suggest that classes might be given in: Food demonstrations, clothing refinishing or restyling, rug or mat making, weaving, knitting, crocheting, sewing and handwork or hobbies, hair styling, reports on recent travels or tours of members or visitors, and attractive floral displays and centrepieces.

The Relief Society Magazine will have many interesting features to talk about, and enjoy during these summer months. Keep your groups together and enjoy these magazines planned for you.

ALBERT E. BOWEN

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truth, and who have worthy ultimate objectives, no matter how late in life they may begin or how long it may take to see the desired end.

Albert E. Bowen offers an inspiration to the young people of this generation

for what he has done since he left a log cabin on a frontier farm, steadily to pursue his purposes, and accepted each call of his Church. He has achieved high aims and ends by means never hasty, never deviating from a course of quiet, consistent courage, and devotion to truth.

LINE OF AUTHORITY

ALBERT E. BOWEN was ordained an Apostle April 8th, 1937, by Heber J. Grant.

HEBER J. GRANT was ordained an Apostle October 16th, 1882, by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26th, 1860, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

HOME SUNDAY SCHOOLS

HOME SUNDAY SCHOOLS—Opportunities for Service and Blessings

1. Are you isolated from your branch S.S., by reason of distance, infirmity, or some other factor? Are you an officer in a branch S.S.? In either case, read on. If you are striving to learn and live the laws of God, and anxious to help others to do the same, you will be interested in what follows.

2. Conscious of the joy and blessings resulting from regular S.S. attendance the Church is seeking to bring as many of these blessings as possible to homes whose members cannot attend branch S.S.'s. With this issue of the *Star* the Mission S.S. Board is happy to announce the plan (successful in several others missions of the Church) for Home Sunday Schools, and earnestly invites the participation of every isolated home.

3. At first, and until your Home Sunday School is established on a firm basis, we suggest that you confine it to members of your own home. Later you may wish to invite in the neighbours or their children. (More than one branch of the Church has been started in this way.)

4. Plan to have as many of the features of a regular S.S. as you can manage—singing of hymns (with or without accompaniment), two-and-a-half-minute talks, lesson period, etc. Sacrament may be administered if a priest or elder is available, although the Branch President's prior approval must be sought for this. Have you children in your home? They can receive invaluable spiritual growth through participation in sacrament gems, two-and-a-half-minute talks, lessons, songs and prayer.

5. What will you use for lesson material? Well, the S.S. lesson manuals cover all ages, of course, and you could use any you felt desirable. But, we recommend two: "Leaders of the Scriptures" for children (price 4s.), and for adults a course specially prepared for Home S.S.'s dealing with distinguishing L.D.S. beliefs and practices. Beginning with the next issue of the *Star* we will endeavour, as space permits, to offer helpful comment on these lessons.

6. The Sunday School Superintendent in your branch has been informed of this scheme and he and his officers will give guidance as necessary. First then, make contact with him. There are certain arrangements to be made which your Superintendent will know about and which will take a little time. So do not wait! Do it now!

7. What are you thinking? Not enough people in your home? Remember what Christ said about where "two or three are gathered together in my name." You can begin with two people—and you will never regret bringing to your home this spiritual influence, this sweet reminder of the nature of the Lord's Day.

Remember—do it now!

PETTING

—continued from page 111

Dad, young people cannot commit adultery, can they? Isn't that just limited to married people?"

The wise father then frankly explained to his children that sex relations between persons who are not married to each other—whether they are single or are married to other people—is a violation of the law of

chastity, and that no one can excuse himself on such grounds. He referred again to Alma and Corianton. Corianton was but a youth, and yet Alma told him his sin was next to murder in its seriousness.

All this the bishop told the young lady. "We are the children of the Lord," he said. "The Lord delights in the chastity of his children."

BRITISH MISSION STATISTICS

ARRIVALS AND ASSIGNMENTS

	From	Assignment
April 2nd		
Elder Charles Merlin McCulloch	Rexburgh, Idaho	Sheffield
April 19th		
Sister Ivy Mence	Leeds	Manchester
Sister Annie Elizabeth Kirk	Bradford	Norwich

APPOINTMENTS AND TRANSFERS

Elder B. Keith Christensen appointed president of the Irish District, March 21st, 1953.

Elder John G. McKellar appointed president of the London District, March 21st, 1953.

Following are recent missionary transfers:

Name	From	To	Date
Elder Edwin V. Adams	Nottingham	London	March 14th
Elder Daniel Beck	Ireland	London	March 14th
Elder Franklin D. Cummings	Nottingham	London Office	March 16th
Sister Ereka H. Cummings	Nottingham	London Office	March 16th
Sister Donna Marie Porter	Manchester	London Office	April 14th

RELEASES

	Districts of Service
April 1st	
Elder James David Brown*	Manchester, London Office
Elder Jack L. Marble**	London
Elder Paul E. Empey	Manchester
April 9th	
Elder Russell B. Shields	Newcastle, Sheffield
April 16th	
Elder Franklin D. Cummings	Nottingham, London Office
Sister Ereka H. Cummings	Nottingham, London Office
April 30th	
Sister Della Gay Tuttle	Nottingham, Bristol, Norwich

* Served as Mission Secretary.

** Served as District President.

BAPTISMS

BRISTOL DISTRICT

Arthur Jack Lewtas
Doris Evelyn Recordo
HULL DISTRICT
Mamie Ballantyne
Robert Ballantyne
Cornelius Park

IRISH DISTRICT

David McKittrick
LEEDS DISTRICT

Allan Crabtree

David V. Brazier

SHEFFIELD DISTRICT

Ronald Sterland Bradley
Margaret Elsie Bradley
Ethel Mary Armstrong
Annie Fagan

William Harley Fagan

James Robert Smith

WELSH DISTRICT

David Thomas Harold Graham

Catherine Bertha Alexander

John Emlyn Lloyd

Clare Hillman

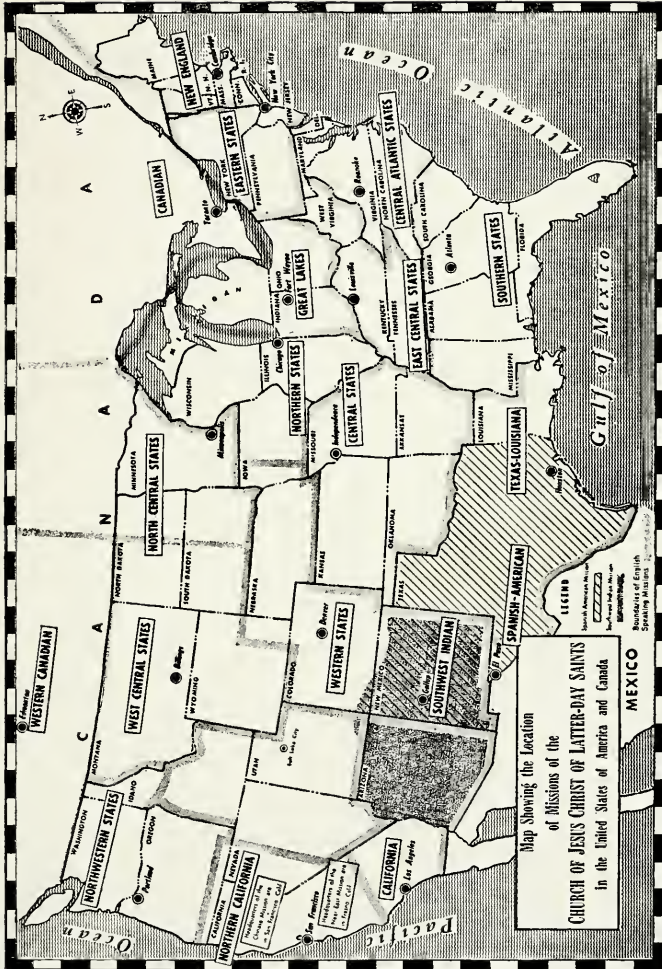
Keren Hillman

NOTICE:

Anyone interested in the possibility of arranging a visit to France on the exchange system should contact Yves Tardiveau of the Paris branch, who wishes to spend a fairly long period in England this summer.

Yves Tardiveau,

22 Rue Henri-Heine, Paris 16.



Credit to IMPROVEMENT ERA

THE LOST SHEEP

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep that had gone astray,
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the good shepherd sought,
And back to the flock safe in the fold
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray,
Because there is danger, if they go wrong,
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost; what a terrible cost
Some sheep will have to pay.

C. D. Miller
